

1928.]

*Spier, Havasupai Ethnography.*

343

the corners cut off obliquely, and with a thong in each end. One of the  
 thongs is provided with a loop to slip over the forefinger.

524  
857

## SUICIDE

Suicides, like the insane, are rare. The practice is referred to in  
 myths and in funeral speeches, and is credited to the Walapai, yet there  
 have been no instances for a generation.

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Occasionally, a man or woman gets into many difficulties, where-  
 upon everyone blames him, calls him bad. He thinks it is no use to  
 remain alive longer, or he feels spiteful and wants to earn the name truly;  
 then he may fall sick and die. Suicides are regarded as crazy.

Once I [Hinyella] saw a suicide, Tohawaga's elder brother, a lad of sixteen. I  
 do not know what they were angry about, but they fought all the time. Tohawaga's  
 father told him to behave: "I told you repeatedly, but you do not stop." Then he  
 beat him. The brother took a pistol from his belt and shot himself through the throat.  
 They threw his body over the cliff above Bridal Veil Falls [this is the mode of killing  
 horses after the death of their owner], for they would not give the usual burial to a  
 suicide. I do not know where the soul of a suicide goes.

[766]●

When mourners grieve for their relatives, the chiefs console them,  
 saying, in the course of their harangues, "You will not long be alive.  
 Soon you will sicken and die and go the same way. Now you must be  
 good. Do not kill yourself."

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## COMPARATIVE NOTES

The details of construction and use of the sweatlodge would afford  
 good evidence of historic connection were there sufficient comparative  
 material. The Havasupai type, a small dome-shaped lodge, is probably  
 in general use through the western plateaus and the Plains. Its equiva-  
 lent among the Pueblos is the estufa (ceremonial chamber-dormitory)  
 of Spanish days. There is some evidence that it was not in use along the  
 lower Colorado. The Mohave did not have a regular lodge but used a  
 closed dwelling in the manner of the Californian assembly house. Mr.  
 E. W. Gifford informs me that neither the Yuma nor Cocopa used it, yet  
 Trippel refers to the Yuma use in the girls' puberty rites. It was proba-  
 bly not used by the desert Shoshoneans of adjacent California. The  
 Washo, according to Doctor R. H. Lowie, do not use it. There is no  
 mention of it in Russell's account of the Pima; hence, it may be lacking  
 there as well. Finally, the Shivwits believe that they recently acquired  
 it from the Walapai. The well-known type of assembly or dance house  
 takes its place in northern California. Powers places the dividing line at  
 Sacramento City: south of there the small lodge is used.<sup>1</sup>

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<sup>1</sup>Kroeber, (a), 377; Trippel, 360; Lowie, (1), 307 f; Powers, 360.

764

[78]

[535]

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At death, the relatives washed the corpse and dressed it in clean clothes. A blanket was wrapped around the body and sewn together leaving an opening only for the face. Within 24 hours it was cremated or, in more recent times, interred. [ "Crya" or mourning rites, without dancing, were held at any time convenient for the majority of survivors. Today the Mohave mourning ceremony has been adopted, not only after the death of an individual, but, through acculturation, annually on May 30th, Memorial Day.]

• [766]

[172]

Spier (1928, 292) reported the last cremation 25 years before his study, but our informants referred to two cremations in the winter of 1919 (when the ground was frozen hard). [According to Whiting (MS) Sinyella's son was cremated in 1897, Chief Navajo was buried in 1898, and Rock Jones was cremated in the late 1920's. When Curtis (1908, 101) visited the Havasupai he reported only interment of the dead.] Infants were not cremated in fear that the mother would become barren. The deceased's head was pointed to the north, less frequently south or west, and never to the east in fear that the latter position would guarantee return of the ghost. Burial in rock crevices or in caves was common [although today all are buried in a cemetery below the village].

Prior to the adoption of the Mohave funeral ceremony with its accompanying dancing, when a corpse was ready to be either cremated or interred, a lone speaker would stand near the head and, addressing the deceased, tell it that those still alive wish it had not died; that it was nevertheless going to a better place with better food and water, and that the living must await their time.

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[114]

[535]

Spier (1928, 293) was correct in indicating that the first Mohave mourning songs were used at a funeral in 1919, although some Havasupai had begun to learn them as early as 1914. At the time some Mohaves and Chemehuevis visited Havasupai and sang them at a "pow-wow" [?]. Later, the Havasupai learned others from the Walapai. The use of the Mohave dance at funerals may not have begun until as late as 1943.

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[Since a contemporary Havasupai funeral ceremony has not been reported upon in detail, we shall describe the one that Smithson (1959, 133) observed in 1951.]

#### The Funeral of Mexican Jack

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[165]

Mexican Jack died of tuberculosis at Grand Canyon on July 29, 1951, in his 77th year as nearly as could be ascertained. He was a widower, leaving two children. Throughout his life he had been well respected, and